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SUFI TERMINOLOGY

IBN 'ARABI'S AL-IŞTILÂḤ AL-ŞŪFIYYAH

translated by
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Hazrat Ibn 'Arabi's *al-Iştilâḥ al-şūfiyyah* is a compilation of Sufi technical terms that, according to the text, was first assembled by the Shaykh in Turkey, in 1218, when he was fifty-three years old. It was completed by an unidentified writer some three centuries later. The document consists of 199 brief definitions. Apparently intended to serve as a reference work for readers without more direct access to the Sufi idiom, it may therefore prove particularly useful to modern Western students.

Many of the definitions are highly compact and would seem to reflect Hz. Ibn 'Arabi's dense, elliptical style. They require the reader's careful consideration. There has been some attempt to carry the effect of this style over into the translation. Other definitions are more open. While it would be impossible to say with certainty what may have been collected by the Shaykh and what by his editor, it is clear that some elements have been gathered from other sources. The definition of *zawâ'id*, for instance, is quoted verbatim from the *Kitâb al-lumâ'* of Sarrâj; part of the definition of *maḥw* is from the *Risâlah* of Qushayrî.

This translator has had access only to the version of *al-Iştilâḥ* included in the 1948 Hyderabad edition of the *Rasâ'il*. While in general a clear and useful resource, it contains some errors. Where these have been obvious, they have been corrected without comment, but in some ambiguous cases (*faṣl*, 'aliyyah) the Hyderabad rendition is given in an end note. Other notes give variants mentioned in that edition.

Some terms occur individually, others in sets. Breaks have been inserted after each solitary term and at the end of each group of related terms.

Qur'anic citations have been supplied by the translator.

In the Name of Allah, Most Beneficent, Most Merciful.

PRAISE be to Allah, and peace be upon His chosen servants and upon you, O dear friend and noble intimate, and the mercy and blessings of Allah.

You suggested to us an explanation of the phrases in common use among the Sufis, the realized ones among the people of Allah. You had seen that many formally learned people have been inquiring into the subject matter of our writings, and the writings of people of our Path, while lacking their familiarity with those expressions which we have mutually agreed upon and by which we make clear some things from others, as is customary among people involved in any technical science. I have answered you in that, although I have not dealt comprehensively with all the expressions, but confined myself to the most important of them. As for these most important ones, I have avoided mentioning those which may be understood by anyone who gives the slightest attention to their metaphoric and analogical character. We have set this forth phrase by phrase. Allah is the Helper, the Furtherer by His Grace; there is no Lord but He.

hâjis

The Idea. They designated by this the first thought, which is the thought that comes from one's Lord, that never errs. Sometimes it is called the Plain of the First Cause and the Inscribing of Thought. When it is confirmed in the ego they call it a wish (*irâdah*), when it recurs a third time, they call it a concern (*hamm*). At the fourth, they call it a determination (*'azm*). When it involves directing oneself towards action, if it is a thought of action, they call it a resolution (*qaṣd*). In matters of the Sacred Law in action they call it an intention (*niyyah*).

irâdah

Wish. *Irâdah* is a pain of love in the heart. They generalize this and signify by it the wish of desire, which arises from [desire], the wish of nature, whose attachment is to what gratifies the ego, and the wish of Truth, whose attachment is to purity and sincerity in faith (*ikhlaṣ*).

murîd

Disciple; the one who wishes. He is the one made free from his own wish. Abû Hâmid¹ said, "He it is for whom the Names are suitable, who has entered the company of those concentrating upon Allah through the Name."

murâd

The one wished for. An expression for someone drawn (*majdhûb*) away from his own will through the arrangement of matters for him so that he passes over all of the forms and stages without difficult struggles.

sâlik

The traveler. The one who traverses the stages by his state, not by his knowledge, so that for him knowledge is experience (*'ayn*).

musâfir

The visitor. The one who travels by mental reflection (*fîkr*) upon the intelligibles, which is to understand invisible things through the analogy of visible ones (*i'tibâr*), so that he swims (*'abara*) from the shore of this world to the further shore.

safar

The journey. An expression for the heart when it starts to turn itself toward the Real through *dhikr*, the practice of remembrance.

ṭarîq

The Way. An expression for the lawful protocol of the Real, which is without concessions.

*

waqt

The moment. An expression for your state in present time, without connection to past or future.

*

adab

Right behavior. Sometimes they intend by this the behavior proper to the Sacred Law, sometimes the behavior proper to service, and sometimes the behavior proper to the Real. The behavior proper to

the Sacred Law is to remain within its forms. The behavior proper to service is to pass away from seeing it, together with the greatest strivings in it. The behavior proper to the Real is to know what is yours and what is His. The possessor of *adab* is one of the People of Vitality, the willing workers (*ahl al-nishât*).

*

maqâm

Stage. An expression for complete fulfillment of the demands of the protocol.

ḥâl

State. *Ḥâl* is something that comes over the heart without effort or invitation. One of its marks is that it disappears, its like following upon it time after time until it becomes pure. On occasion its like may not come after it. From this [difference in type of occurrence] originates the disagreement [that may be found in the words of those who have discussed it]. He for whom the like is made to follow alleges its continuation; and he for whom the like is not made to follow alleges its lack of continuation. It is said to be impossible for the servant to describe the *ḥâl*.

*

'ayn al-taḥkîm

The eye of judgment. The saint's investigation by what he sees; the manifestation of degree of a matter that he sees.

*

inzi'âj

Agitation. It is the effect of the admonition that is in the believer's heart [see *al-zâjir*, p.38]. Its use may be general; it then signifies one's being moved to ecstasy and intimacy.

*

sharî'ah

The Sacred Law. A phrase for the acceptance of the obligation of servanthood.

*

shaṭḥ

Straying; ecstatic utterance [seemingly contradicting the *sharî'ah*].

An expression for a word with an odor of thoughtlessness and pretension. It is a rare phenomenon that is found among the realized ones.

*

'adl and al-ḥaqq al-makhlûq bihi

Justice and The Truth by which created things exist. These are expressions for the first existence that Allah created, according to His saying, "And We did not create the heavens and the earth and what is between them except through Truth" [Qur'ân 15:18, 36:3].

*

al-afrâd

The Individuals. A phrase for the men outside the supervision (*nazar*) of the *quṭb*.

al-quṭb or al-ghawth

The Pole or The Help. The one person who forms the focus of Allah's supervision of the world in every age. He belongs to the heart of *Isrâfîl* [the angel of the Resurrection], upon him be peace. [See *al-ghawth*, p.42].

al-awtâd

The Pillars. An expression for four men whose stations are the four corners of the world, East, West, North, and South. The place of each one of them is the place of this [corresponding] direction.

al-budalâ'

The Exchanged Ones, or Alternates. They are seven. Whoever of the People [of Taşawwuf] has journeyed from a place, having left a body in such shape that no one knows he is missing — this, and no other, is the Exchanged One. They belong to the heart of Abraham, upon him be peace.

al-nuqabâ'

The Examiners. *Al-nuqabâ'* are those who draw the hidden things out of people's selves (*nufûs*). They are three hundred.

al-nujabâ'

The Nobles. They are forty. They are the ones occupied with carry-

ing the weight of Creation, so that they are not free to act except on behalf of the other-than-Allah (*fī ḥaqq il-ghayr*).

al-imâmâni

The Two Imams. They are two personages. One, from the right of the *ghawth*, oversees the invisible world. The other, from his left, oversees the material world. The latter is higher than his comrade; it is he who acts as the deputy (*yukhlifu*) of the *ghawth*.

al-umanâ'

The Trustworthy Ones. They are the *malâmatiyyah*.

al-malâmatiyyah

The Recipients of Blame. Those whose exteriors display absolutely no trace of what is within them. They are the highest of the Group (*al-ṭâ'ifah*) [the elite of Taṣawwuf]. Their students at times receive manhood.

*

makân

Place. An expression for a resting-spot in the expanse (*manzil fīl-bisât*), which exists only for the people of Perfection, who have actualized the stages and states and passed beyond them to the stage above Majesty and Beauty. They have neither substantial attribute (*ṣifah*) nor relational characteristic (*na't*) [see *ṣifah* and *na't*, p.51].

*

qabḍ

Constriction. The state of fear in the present moment. [Compare *khawf*, p.42]. It is called a subtle feeling coming upon the heart that is produced by an intimation of punishment and blame. It is also called the sharpest experience of the moment².

bast

Expansion. In our usage³ [it signifies the state of] one who encompasses all things, while nothing encompasses him. It is called the state of hope. It is also called a subtle feeling produced by an intimation of acceptance, mercy and intimacy.

*

haybah

Awe. The effect of contemplation of Allah's Majesty in the heart. It may also result from the beauty which is the Beauty of Majesty.

uns

Intimacy. The effect of the contemplation of the Beauty of the Divine Presence, which is the Majesty of Beauty, in the heart.

*

tawâjud

Pretending ecstasy. The attempt to summon ecstasy. It is called manifesting the condition of ecstasy without ecstasy itself.

wajd

Ecstasy. States hidden from the heart that suddenly confront its perception.

wujûd

Being, finding. Being profoundly moved by the Real while in ecstasy.

*

jalâl

Majesty. The characteristics of overpowering force (*qahr*) from the Divine Presence.

jamâl

Beauty. The characteristics of mercy and graciousness (*alḡaf*) from the Divine Presence.

*

jam'

Unification. A reference to Truth without Creation.

jam' al-jam'

Unifying unification. The absorption of the all in Allah.

farq

Separation. A reference to Creation without Truth. It is called the contemplation of servanthood⁴.

*

baqâ'

Abiding. The servant's seeing Allah established in everything.

fanâ'

Passing away. The servant's seeing [his] defectiveness through Allah's being set over it⁵.

*

ghaybah

Absence. The heart's absence from knowledge of what is happening in human situations through the preoccupation of the senses with what is influencing them.

ḥuḍûr

Presence. The presence of the heart with the Truth at the time of its absence [from everything else].

ṣaḥw

Sobriety. Returning to one's senses after an absence produced by a powerful influence.

sukr

Drunkenness. Absence produced by a powerful influence.

*

dhawq

Tasting. The first rudiments of divine manifestations to individual consciousness (*tajalliyât*).

shurb

Drinking. The intermediate stages of these manifestations.

riyy

Quenching. Their ultimate degree in every stage.

*

maḥw

Effacement. The lifting of habitual characteristics. It is called the elimination of defect, or "what is veiled and negated by the Real."

ithbât

Affirmation. The solid establishment of the principles of the service of God (*'ibâdah*). Or, as it is said, affirming the acts of loving communion (*muwâşilât*).

*

qurb

Nearness. The consummation of obedience. *Qurb* may be applied to the reality of the "two bow-lengths' distance" [that the Prophet (s.a.w.s.) was from his Lord – see Qur'ân 53:9].

bu'd

Distance. Establishment in acts of opposition. The distance may be in relation to you, and may vary with varying conditions, so that it is the surrounding circumstances that indicate what it means. This is also the case for *qurb*, nearness.

*

ḥaqîqah

Reality. The negation of the effects of your qualities by His qualities, so that He is the agent through you, in you, from you, not yourself. ". . . and there is no living creature but He seizes it by the forelock" [Qur'ân 11:56].

*

nafas

Breath. A spirit (*rûḥ*) which Allah Most High sets over the fire of the heart in order that it extinguish its evils.

*

khâtîr

Sudden thought, inner speech. That address – be it divine or angelic, from the ego or from the Devil – that comes upon the heart and consciousness but is not established there. The term may be used for any influence upon your awareness (*wârid*) in which your action plays no part.

*

'ilm al-yaqîn

Certain knowledge. That which is given by proof.

'ayn al-yaqîn

Certain experience. (The "eye of certainty.") That which is given by direct contemplation and disclosure.

ḥaqq al-yaqîn

Real certainty. That which results from knowledge (*'ilm*) according to the intention of the Contemplated.

*

wârid

Influence. Those praiseworthy inner addresses that come upon hearts without any effort. The term is applied to mean all that comes from any [Divine] Name upon the heart.

shâhid

Evidence. The trace left by contemplation in the heart of the contemplator is evidence. In reality it is what the heart retains of the form of what was contemplated.

*

nafs

Ego. Those qualities of the servant that are notorious (*ma'lûm*).

rûḥ

Spirit. *Rûḥ* designates that which casts the knowledge of the Unseen into the heart in a unique fashion peculiar to each individual (*'alâ wajh makhṣûṣ*).

sirr

Secret. This term is applied [in several ways]. For instance one may say *sirr al-'ilm*, "the secret of the knowledge," meaning the reality that exists for one who possesses that knowledge; *sirr al-hâl*, "the secret of the state," meaning the realization (*ma'rifah*) intended by Allah for the one who experiences it; *sirr al-ḥaqiqah*, "the secret of the reality," meaning that which symbolic expression (*ishârah*) touches upon.

*

walah

Passionate upheaval. The extreme development of ecstasy.

*

waqfah

Pause. The holding back (*ḥabṣ*) between two stages.

fatrah

Languor. The extinguishing of the burning fire of the [student's] beginning.

*

tajrīd

Detachment. Pulling off the other-than-Allah and the universe from one's heart and secret being (*sirr*).

tafrīd

Isolation. Your stopping, with the Truth with you (*wuqūfuka bil-ḥaqq ma'aka*).

*

laṭīfah

Subtlety. Any intimation (*ishārah*) of delicate meaning that gives a hint to the understanding that is not contained by the literal expression. [The term] may designate the rational soul.

*

'illah

Motivation. The Real's direction of His servant with or without a secondary cause.

*

riyâdah

Discipline. *Riyâdat al-adab*, the discipline of behavior, is to leave the natural proclivities of the ego. *Riyâdat al-talb*, the discipline of seeking, is soundness in its purpose. In general, it is an expression for the training of personal character.

mujâhadah

Struggle. To encourage the ego against bodily lusts and to oppose desire in every state.

•

faşl

Parting. A separation⁶ you do not hope for from your beloved. With us it is your differentiation from Him after a state of identification (*ittihâd*).

dhahâb

Departure. The heart's ceasing to register all [ordinary] objects of sensation because of seeing its beloved – whatever that beloved may be.

•

zamân

Duration in time. Delegated authority (*şultân*).

•

al-zâjir

The Reprover. The admonisher of the truth in the believer's heart; it is the Inviter (*al-dâ'i*) [Qur'ân 4:6,8].

•

saḥq

Crushing. The disappearance of your composition (*tarkīb*) [human nature as an amalgam of multiple levels] under divine power (*qahr*).

maḥq

Obliteration. Your annihilation (*fanâ'*) in His essence (*'ayn*).

•

sitr

Veil. Everything which veils you from that which would make you vanish; it is called the wrapping of the universe. It may be attachment to habits or it may be attachment to the results of actions.

tajallî

Theophany. That which is disclosed to hearts from the lights of the Unseen.

•

takhallî

Seclusion. To seek retreat and the avoidance of everything that distracts you from the Real.

*

muḥâḍarah

Awareness. The heart's presence [with Allah] through the recurrence of proof [of Him]. With us it is to stay in conformity with the [Divine] Names, expressing them through the realities proper to them.

mukâshafah

Disclosure. It is applied to an explanation's becoming real [to someone] with great force; to the occurrence of increase in state; to the ascertainment of something expressed symbolically.

mushâhadah

Contemplation. It is applied to looking at things with the affirmation of unity as a guide; to the vision of the Real in things; to the reality of certainty without doubt.

*

muḥâdathah

Conversation. The Real One's addressing the Knowers from the visible world, as in the case of the summons from the tree [the Burning Bush] to Moses.

musâmarah

Night talk. The Real One's address to the Knowers from the world of secrets and the unknowable, with which the Trustworthy Spirit [the angel Gabriel] descends upon your heart.

*

lawâ'ih

Gleams. The external aspect, which becomes visible to one's secret being, of the elevation from state to state. In our usage the term means something of the light of the Essence that does not come from the aspects of negation (*ṣalb*), and that shows itself when one's vision is not limited by animality.

ṭawâli'

Ascending stars. The lights of the affirmation of unity that break upon the hearts of the People of Realization and extinguish all other lights.

lawâmi'

Flashes. Those lights of theophany that remain fixed for two moments, or nearly that.

*

bawâdih

Surprises. Whatever suddenly comes upon the heart from the Unseen with a shock, whether it produces joy or grief.

hujûm

Sudden attacks. That which arrives in the heart through the power of the moment without any pretense of action on your part.

*

talwîn

Transformation. The servant's shifting from state to state. For most [users of the term] it represents an incomplete stage. With us it is the most perfect of stations. In it the servant's state is the state of the Most High's saying, "Every day He is involved in an undertaking" [Qur'ân 55:29].

tamkîn

Stability. with us it means stabilization in *talwîn*. It is called the state of those who have arrived (*ahl al-wuṣûl*).

*

raghbah

Longing. The longing of the ego for divine reward, the longing of the heart for reality, and the longing of one's secret being (*sirr*) for the Real One.

rahbah

Terror. The open terror of the threat of punishment becoming a reality; the hidden terror of unstable knowledge; the secret terror that what was known before will become a certainty⁷.

*

makr

Allah's trick. Continuous [material] benefit despite disobedience, states that endure despite violation of *adab*, and the manifestation of signs and miracles without purpose or limit.

*

iştilâm

Ruin. A characteristic of the upheaval of passionate love (*walah*) which comes upon the heart, so that [the heart] falls under its power.

*

ghurbah

Becoming a stranger; removal. It means forsaking one's native place in search of the object of one's wish. It is said that removal through a state comes from the reality of its effectiveness, while removal through the Real comes from the confounding of realization.

*

himmah

Heart's intention. The term may mean applying oneself exclusively to the desired objects, the beginning of the integrity of the student, or the coming together of all intentions⁸ with the clarity of inspiration.

*

ghayrah

Jealousy. Jealousy for the sake of the right (*ghayrat fil-ḥaqq*) is directed towards the overstepping of limits. "Jealousy" is used to mean the concealment of inner and outer secrets. The Jealousy of the Real One is His tenaciousness in holding His friends, who are His precious possessions.

*

ḥurriyyah

Freedom. He who performs all the duties of being a servant to Allah Most High is free from all that is other than Allah.

*

muṭāla'ah

Elucidation. Ascertainment of the truth⁹ for those who know, initially or after a question from them referring to events in the world.

*

futûḥ

Openings, or victory; accesses to experience. The opening of clear explanation (*'ibârah*) in the outer world, the opening of sweetness (*ḥilâwah*) in the inner world, and the opening of divine disclosure (*mukâshafah*).

*

waṣl

Reunion. Overtaking what is fleeting.

*

ism

Name. That one of the Divine Names which is the immediate determiner of the state of the servant.

wasm

Distinguishing mark. A characteristic that will continue into future eternity as it has continued from past eternity.

*

zawâ'id

Developments. Increases of faith in the Unseen and of certainty.

*

khudr

Greenness. It designates *bast*. [The state of expandedness, or spiritual elation; see p.32]

yâs

Hopelessness. It designates *qabḍ*. [The state of constriction, or spiritual depression; see p.32]

*

al-ghawth

The Help. [The hidden center of the hierarchy of saints.] He is, by

his essential nature, unique and alone in his time [*wāḥid al-zamān bi'aynihi*], except when the moment has led [others] to seek the protection of his loving concern (*'ināyah*). [See *al-quṭb*, p.31]

*

wāqi'ah

What befalls. It is whatever mode of address or illustrative example may come upon the heart from that Knower, in whatever way.

*

al-'anqā'

the Griffon. [A mythical bird; the greatest of birds, living at the world's end.] It is the wind in and with which Allah spiritually opens the material bodies of the world.

al-wuraqā'

The Pages. The Total Soul [*al-naḥs al-kulliyyah*, the soul of the universe], which is the Guarded Tablet [*al-lawḥ al-mahfūz*, Qur'ān 85:22; the heavenly archetype of the Qur'ān in which the entirety of the universe is recorded.]

al-'aqāb

The Eagle. The Pen, [Qur'ān 68:1, 96:14] which is the First Intellect [the first and highest creation of Allah, with which the contents of the Guarded Tablet are written.] [See *al-qalam*, p.45]

al-ghurāb

The Crow. The Total Body [the materiality of the entire creation].

al-shajarah

The Tree. The Perfect Man.

simsimah

Sesame seed. A realization (*ma'rifah*) too subtle for expression.

al-durrat al-bayḍā'

The White Pearl. The First Intellect.

al-zamradah

The Emerald. The Total Soul.

al-sabkhah

The Swamp. Floating dust (*al-habâ'*)¹⁰.

*

ḥarf

Letter. Language—that is, those expressions with which the Real One addresses you.

*

sakînah

Tranquility. The serenity you experience at the descent of the Unseen.

*

tadânâ

Mutal approach. The ascension of those brought closest to Allah (*mi'râj al-muqarrabîn*).

tadâllâ

Coming down. The descent of those brought closest to Allah. It is also applied to the descent of the Real One to them in *tadânâ*. [See Qu'rân 53:8].

taraqqâ

Progressive development. To change location among the states, the stages, and the realizations.

talaqqâ

Learning. Your grasping whatever comes upon you from the Real.

tawallâ

Turning away. Your coming back to yourself from Him.

*

khawf

Fear. That which warns you of something hateful in the future.

rajâ'

Hope. Anticipation of the [appointed] term.

*

sa'aq

A thunderclap. Annihilation (*fanâ'*) at the manifestation of Divine Lordship.

*

khalwah

Retreat. Conversation [*muḥâdathah*; see p.39] of one's secret awareness with the Real One in such a way that there is neither any material world [present] nor any person.

jilwah

Bridal present. The servant's coming out of *khalwah* with the divine characteristics.

al-mikhda'

The Bedchamber. A place which veils the *quṭb* from the Individuals who have attained (*al-afrâd al-wâṣilîn*). [See *al-afrâd*, p.31]

*

ḥijâb

Veil. Everything that hides the object of your search from your eye.

*

nawâlah

Gift. The robes of honor designating the Individuals. [See *al-afrâd*, p.31] It may [mean] robes of honor [from Allah] in an unlimited sense.

*

jaras

Bell-peal. The summation of a message with a blow of divine force.

*

ittiḥâd

Identification. The two essences [human and divine] becoming one. This is not possible except in number (*'adad*), which is a state.

*

al-qalam

The Pen. Knowledge [of everything, at the primordial level of creation] in full detail. [See *al-'aqâb*, p.43]

*

anâniyyah

Egoism. Your saying "I".

*

al-nûn

The letter Nûn. Knowledge of the universal design [without its particulars. *Nûn* is the inkwell in which the Pen is dipped. See *al-qalam*, above.]

*

huwiyyah

He-ness. The reality in the world of the Unseen.

*

al-lawḥ

The Tablet. The place of writing down and recording that which is fixed in time until a known limit.

*

iniyyah

This-ness. The reality from the perspective of categories and classes.

*

ru'ûnah

Frivolity. Attachment to nature.

*

ilahdiyyah

Divinity. Every Divine Name that is related to humanity.

*

khatm

Seal. The sign of the Real One upon the hearts of the Knowers.

*

ṭab'

Nature. That over which knowledge rightly takes precedence for every person.

*

'aliyyah¹¹

Sublimity. Every divine name which has a relation to an angel or a spiritual existence.

*

manaṣah

Bridal pavilion. The place where wedding-feasts occur. They are occasions of Allah's revealing Himself spiritually (*tajalliyat rūḥāniyyah*).

*

al-siwā

The other-than. That which is not Allah (*al-ghayr*).

*

jasad

Body. Every spirit that has appeared in a shape, whether of fire or of light.

*

nûr

Light. Every divine influence (*wārid*) that drives the existent order (*al-kawn*) out of the heart.

zulmah

Darkness. The term may be applied to knowledge through the Essence, for together with it nothing outside of it is disclosed.

diyā'

Brightness. The eyes' seeing with the eye of the Real.

zill

Shadow. Finding rest behind the veil.

*

qishr

Husk. Every knowledge that maintains corruption of the eye in the lover of the Real when divine manifestation appears to him.

lubb

Kernel. Those knowledges that are protected from hearts tied to the world.

lubb al-lubb

The kernel of the kernel. The substance of the divine Light.

•

al-'umûm

The commonalty. What derives from participation in the attributes.

al-khuṣûṣ

The elite. The unity (ahâdiyyah) of everything.

•

ishârah

Symbolic expression. It exists in [the state of] nearness to Allah, along with presence of the heart; and it [also] comes about with distance from Him.

•

al-ghayb

The Unseen. All that the Real veils from you because of you, not because of Him.

'alam al-amr

The universe of command. That which takes its existence from the Real without secondary cause. [The term] may be applied to the malakût [the invisible universe of subtle forms.]

'alam al-khalq

The universe of creation. That which takes its existence in proximity to ('inda)¹² a secondary cause. [The term] may be applied to 'alam al-shahâdah [the visible world].

•

'ârif, ma'rifah

The Aware one, realization. Whomever the Lord causes to witness his own self (nafsahu), so that the states are manifested to him. Ma'rifah, realization, is his condition.

'âlim, 'ilm

The Knower, knowledge. Whomever Allah causes to witness his

godhead (*ulûhiyyah*) and His essence. No state manifests to him. 'Ilm, knowledge, is his condition¹³.

•

ḥaqq

Truth (also, *Right*). The duty of the servant towards Allah; also that which the True One has made incumbent upon Himself.

bâtil

Falsehood. It is nothingness ('*adam*').

•

al-kawn

The Universe. Every existent event.

•

al-riqâ'

The gown. To appear with the attributes of the Real.

•

*Arîn*¹⁴

The Central Island [the legendary geographic center of the world]. The place of equilibrium among things.

•

kamâl

Perfection. Transcendence of the attributes and their effects.

•

al-barzakh

The Isthmus. The universe observed between the worlds of entities without form (*ma'ânî*) and the world of bodies.

jabarût

The plane of Divine Power. For Abu Talib¹⁵ it is the World of Grandeur; for most it means the middle universe [the pure realm of the Names between the subtle forms and the manifestations of Essence].

al-mulk

The kingdom. The visible world ('*alam al-shahâdah*').

malakût

Dominion. The invisible world (*'alam al-ghayb*).

mâlik al-mulk

Possessor of the Kingdom. It means the Real One, [seen] from the servant's station of conformity with that to which He has commanded him.

*

muṭṭala'

Lookout tower. Observation of the created world, when the observer has the eye of the Real.

*

ḥijâb al-'izzah

The Veil of Glory. It is blindness and bewilderment.

*

mathal

Likeness, exemplary pattern. It is the human being, and the form in which he was originally created.

*

al-'arsh

The Throne. The seat of those Divine Names that are bound to a place (*muqayyidah*).

al-kursî

The Footstool. The native place of the command to good and the prohibition against evil.

*

qidam

Pre-existence. That which is fixed for the servant in the knowledge of the Real.

*

'id

Recurrent festival. Those theophanies which repeatedly visit (*ya'ûdu*) the heart with the repetition (*'i'âdah*) of works.

*

ḥadd

Limit. The distinction between you and Him.

*

ṣifah

Attribute. That [sort of quality] which demands an abstract conception (*ma'nâ*), like *al-Âlin*, the Knower.

na't

Characteristic. That [sort of quality] which requires ascribed relationship (*nisbah*), like *al-Awwal*, the First.

*

ru'yah

Vision. Contemplation with the physical eye, not with the inner eye, in whatever circumstance.

*

kalimat al-ḥaḍrah

The Word of Presence. *Kun*, "Be." [The word by which Allah Most High creates everything instantaneously.]

*

lasan

Eloquence. That by means of which divine statements fall upon the ears of the Knowers of Allah.

*

Hû

He. The Unseen which it is not proper to witness.

*

al-faḥwâniyyah

Mode of speaking. Address of the Real One by means of face-to-face encounter in the symbolic world (*'alam al-mithâl*).

*

sawâ'

Homogeneity. The hiddenness of the Real in the creation and of the creation in the Real.

*

***ubûdah*¹⁶**

Total adoration. If someone gives evidence, in his own person, for his Lord, his station is *'ubûdah*.

intibâh

Calling attention. A rebuke of the Real One for the servant, after the fashion of loving concern (*'inâyah*).

yaqzah

Alertness. Understanding what Allah says in His rebuke.

*

taşawwuf

Sufism. Attachment to the behaviors of the Sacred Law outwardly and inwardly. It is the divine character (*al-khuluq al-ilahiyyah*). The term may be applied to the cultivation of noble traits and the avoidance of trivial ones.

*

taḥallî

Adornment. To be characterized by the divine traits. With us, it means to be characterized by the traits of servanthood. This is the correct usage, for it is more complete and purer.

*

sirr al-sirr

The secret of the secret. That by which the Real One is isolated from the servant.

*

The total of these expressions is one hundred and ninety-eight¹⁷. The author, may Allah be pleased with him, compiled them in the region of Malatya [Turkey] on the tenth of Safar in the year 615 (May 8–9, 1218 C.E.).

May the peace and blessings of Allah be upon our Master Muhammad and his family and companions, in abundance.

It was completed, with praise to Allah and His help, at the time of noon prayer on Sunday the third of Rabî' II, one of the months of the ninety-seventh year after the ninth century of the cycle of the Prophetic Migration (February 20, 1589 C.E.), peace and blessings

be upon the one to whom it belongs.

Praise be to Allah, Lord of the Universes, a praise that requites His blessing and recompenses the plenty He grants outwardly and inwardly. There is no power nor strength save in Allah, the High, the Great.

NOTES

¹Al-Ghazâlî?

²In a marginal note, "of the heart".

³Here and throughout, "our usage" or "with us" means Hz. Ibn 'Arabi's special application of the term.

⁴Hz. Ibn 'Arabi calls the two perspectives on Absolute Being *khalq*, creation — the apparent world in its seeming multiplicity — and *haqq*, truth — the real unity of Allah. The perfected Sufi combines these two perspectives in an ultimate unification, the classical term for which is *jam' al-jam'*.

⁵Compare Qushayrî's *Risâlah*: "The disappearance of blame-worthy characteristics".

⁶Reading *fawt* for *qût*, "nourishment".

⁷*Tahqîq 'ilm al-şabq*. According to a variant, *tahâqquq amr al-şabq* — "a previous order becoming a reality".

⁸A variant adds, "to effect a previous matter".

⁹*Tawqî'ât al-ḥaqq*. *Tawqî'ât* are signatures authorizing action on a petition; thus it might be "validating signs of the Real". However, the translation has drawn on a Qur'anic use of the root verb — *waqa'a al-ḥaqq* — "Truth was established" (7:118). The two versions reinforce each other.

¹⁰According to the Qur'ân, the works of the sinful will resolve into this dust on the Last Day (25:23); likewise the mountains (56:6). A modern source gives it as *prima materia*.

¹¹Reading for *âliyyah*, "mechanism".

¹²Variant: "from" (*'an*).

¹³Hz. Ibn 'Arabi's definitions of the terms *'ârîf* and *'âlim* are unique to him. *'Ârif* is more generally applied to mean any Knower of allah, and it has been so translated elsewhere here; *'âlim* usually means one formally learned in the Sacred Law. Hz. Ibn 'Arabi's

use of the latter term derives from the *ḥadīth*, “The knowers (*ulamāʾ*) are the inheritors of the prophets”.

¹⁴Reading for *rayn*, “rust”.

¹⁵Al-Makki?

¹⁶Variant: *ʿubūdiyyah*, servanthood.

¹⁷Not including the repetition of *al-ghawth*, which brings the total to one hundred and ninety-nine.

IBN 'ARABI

A HANDLIST OF PRINTED MATERIALS

MARTIN NOTCUTT

INTRODUCTION

This list is in two parts. The first follows the format established by Dr O. Yahya in his bibliographical study *Histoire et Classification de l'Oeuvre d'Ibn 'Arabi*. Dr Yahya conducted extensive research into manuscripts in Near Eastern and European collections, and drew up a list of nearly one thousand titles of works attributed to Ibn 'Arabi. In some cases a work can be traced to the Shaykh al-Akbar with complete certainty, and in some cases the attribution is unclear or definitely wrong. An important part of Dr Yahya's study was a preliminary sifting of the available material. Certain disputed instances are noted in the handlist. Many of these works are known by more than one name, and we have followed the form of title given to each by Dr Yahya. Works are placed in alphabetical order, the titles having been transliterated into Roman letters. Dr Yahya's study employed a slightly different form of transliteration from that now in common use, and where this would affect the alphabetical order of works they have been cross-referenced. The number following each title is the number assigned to the work in the *Répertoire Général* of the *Histoire*. Part I of the handlist is therefore a list of works by Ibn 'Arabi which have been printed or translated.

Part II comprises a list of editions and of translations and studies in all languages, according to the names of editors, translators or authors. It is intended that it should appear in the next volume of the Journal.

K. AL-AMR AL-MUḤKAM AL-MARBŪṬ FĪ MĀ YALZAM AHL ṬARĪQ ALLĀH MIN AL-SHURŪṬ (28)

Printed in the collection *Tuhfa al-bahya*, Istanbul, 1315 H.

— Beirut, 1912.

Trans. M. Asin Palacios, *El Islam Cristianizado*, Madrid, 1931, pp.300-351.

K. 'ANQĀ' MUGHRIB FĪ MA'RIFAT KHATM AL-AWLIYĀ' WA SHAMS AL-MAGHRIB (30)

K. 'Anqā' mughrīb, Cairo, 1332 H.; 1353 H.; 1373 H/1954.

R. AL-ANWĀR FĪ MĀ YUMNAḤ ṢĀḤIB AL-KHALWA MINA-L-ASRĀR (33)

K. *al-Khalwa*, Cairo, 1322 H.

R. *al-Anwār, Rasā'il*, Hyderabad, 1948.

R. *al-Anwār fī mā yumnaḥ ṣāḥib al-khalwa min al-asrār*, Damascus, 1929. (Includes the commentary by 'Abd al-Karīm Jili.)

Journey to the Lord of Power, trans. R.T. Harris, New York, 1981.

R. FĪ AWJUH AL-QALB (62)

"Épître sur les Facettes du Cœur", trans. M. Valsan, *ET*, no. 418, 1970, p.61.

K. AWRĀD AL-'USBŪ' (64)

Awrad 'usbū'iyya-l Muhiuddin, Istanbul, 1299 H.

— Wird, Oxford, 1979.

"Oraisons métaphysiques", trans. M. Valsan, *ET*, no. 278, 1949, p.251.

K. AYYĀM AL-SHA'N (67)

K. *Ayyām al-sha'n*, *Rasā'il*, Hyderabad, 1948.

K. AL-AZAL (68)

K. *al-Azal*, *Rasā'il*, Hyderabad, 1948.

BAKHŪRĀT AL-KAWĀKIB (77b)

Bakhūrāt al-Kawākib, Cairo, 1338 H.

K. AL-DHAKHĀ'IR

(See K. *al-Dhakhā'ir*)

DĪWĀN AL-SHAYKH AL-AKBAR (102)

Dīwān al-Shaykh al-akbar, Bulaq 1271 H/1855; Bombay, no date.

AL-DURRA AL-FĀKHIRA (105)

(See *Ruh al-quds*)

K. AL-DHAKHĀ'IR WA-L-A'LĀQ FĪ SHARḤ TARJUMĀN AL-ASHWĀQ (116)

Printed with the *Tarjumān al-ashwāq*, Beirut, 1961.

Dhakhā'ir al-a'lāq, ed. M. 'Abd al-Raḥman al-Kurdi, Cairo, 1968.

Extracts from this commentary are translated in *Tarjumān al-ashwāq*, ed. and trans. R.A. Nicholson, London, 1911.

AL-FANÂ' FI-L-MUSHÂHADA (125)

K. al-Fanâ' fi-l-mushâhada, Rasâ'il, Hyderabad, 1948.

"Le Livre de l'Extinction dans la Contemplation", trans. M. Valsan, *ET*, no. 363, 1961, p.26; no. 364, 1961, p.89; no. 365, 1961, p.144.

AL-FUTÛHÂT AL-MAKKIYA (135)

Al-Futûhât al-makkiya, Cairo, 1274 H; 1293 H; 1329 H; in four vols.

— Beirut, no date; in four vols.

Al-Futûhât al-makkiya, ed. O. Yahya, vols.1 – 7, Cairo, 1972 – 1982.

The complete edition will comprise 37 volumes.

Özün Özü (Tarjamat lubb al-lubb), trans. Ismail Hakki Bursevi, Istanbul, 1968.
Passages of the *Futûhât* translated into Turkish.

— *Kernel of the Kernel*, trans. B. Rauf, Beshara Publications, 1981.

"The Earth Which Was Created from What Remained of the Clay of Adam", (Ch. 7 of the *Futûhât*) trans. H. Corbin, *Spiritual Body and Celestial Earth*, Princeton, 1977.

L'Alchimie du bonheur parfait, (Ch. 167 of the *Futûhât*) trans. S. Ruspoli, Paris, 1980.

"Avant-Propos" (Extracts), trans. M. Valsan, *ET*, 1953, p.302.

"Sur la Science propre à Aïssa (Jésus)", (Ch. 20 of the *Futûhât*) trans. M. Valsan, *ET*, no. 424-425, 1971, p.62.

"Sur celui qui 'revient' (vers les créatures après être 'parvenu' à la Vérité suprême) et sur Celui qui le fait revenir", (Ch. 45 of the *Futûhât*) trans. M. Valsan, *ET*, no. 307, 1953, p.125.

"Sur la notion de Khalwah", (Ch. 78 of the *Futûhât*) trans. M. Valsan, *ET*, no. 412-413, 1969, p.77.

"Sur l'abandon de la Khalwah", (Ch. 79 of the *Futûhât*) trans. M. Valsan, *ET*, no. 412-413, 1969, p.87.

"Les états des initiés au moment de leur mort", (Ch. 176 of the *Futûhât*) trans. M. Valsan, *ET*, no. 386, 1964, p.252.

"La vénération des Maîtres spirituels", (Ch. 181 of the *Futûhât*) trans. M. Valsan, *ET*, no. 372-373, 1962, p.165.

"La notion de hâl", (Ch. 192 of the *Futûhât*) trans. M. Valsan, *ET*, no. 372-373, 1962, p.173.

"La notion de maqâm", (Ch. 193 of the *Futûhât*) trans. M. Valsan, *ET*, no. 372-373, 1962, p.178.

"La notion de 'Chari'ah' (la Loi ou Voie Générale)", (Ch. 262 of the *Futûhât*) trans. M. Valsan, *ET*, no. 396, 1966, p.206.

"La notion de 'Haqiqah' (la Vérité essentielle)", (Ch. 263 of the *Futûhât*) trans. M. Valsan, *ET*, no. 396, 1966, p.212.

FIHRIS MU'ALLAFÂT AL-SHAYKH AL-AKBAR (142)

"Fihris Mu'allafât al-shaykh al-akbar", ed. Korkis 'Awwad, *Revue de l'Académie Arabe de Damas*, nos. 3, 4, 1954; no. 1, 1955; Supplement, nos. 2, 3, 1955.

"Memorandum of Ibn 'Arabi of his own works", ed. A.E. Affifi, *Bulletin of the Faculty of Arts*, VIII, Alexandria University, 1954.

cf. O. Yahya, *Histoire et Classification de l'Oeuvre d'Ibn 'Arabi*, Damascus, 1964.

FUŞŪŞ AL-ĤIKAM (150)

Fuṣūṣ al-Ḥikam, Istanbul, 1287 H; 1297 H; 1309 H.

— Cairo (with commentary by 'Abd al-Razzaq al-Kashani, additional commentary by Bali Effendi), 1306 H; 1386 H/1966.

— Cairo (with commentary by 'Abd al-Razzaq al-Kashani), 1321 H.

— Bombay (lithographed; with commentary by Dawud al-Qaysari), 1300 H.

— Delhi, 1892.

— ed. A.E. Affifi, Cairo, 1365 H/1946.

La sagesse des prophètes, trans. T. Burckhardt, Paris, 1951. (Twelve chapters of the *Fuṣūṣ*). In French.

— *The Wisdom of the Prophets*, trans. from French A. Culme-Seymour, London, 1975.

Chapters from the Fuṣūṣ al-Ḥikam, trans. B. Rauf, (15 chapters in four volumes printed privately by the Beshara School of Intensive Esoteric Education), Sherborne, 1976–83.

The Bezels of Wisdom, trans. R.W.J. Austin, London, 1980.

The Seals of Wisdom, trans. A. 'Abd al-Rahman, Norwich, 1980.

Das Buch der Siegelringsteine der Weisheitssprüche, Trans. H. Koffler, Graz, 1980.

K. AL-ĠALĀL WA-L-JAMĀL (168)

K. al-Jalāl wa-l-jamāl, *Rasā'il*, Hyderabad, 1948.

K. AL-ĠALĀLA (169)

K. al-Jalāla, *Rasā'il*, Hyderabad, 1948.

"Le Livre du nom de Majesté 'Allah'", trans. M. Valsan, *ET*, no. 268, 1948, p.142; no. 269, 1948, p.206; no. 272, 1948, p.334.

ĠAWAB SU'ĀL IBN SAWDAKIN 'AN A'LĀ AL-MARĀTIB WA-L-AḤWĀL (182)

R. fī su'āl Ibn Sawdakin, *Rasā'il*, Hyderabad, 1948.

"Textes sur la Connaissance suprême", trans. M. Valsan, *ET*, no. 300, 1952, pp. 182-188.

K. AL-HŪ WA HUWA KITĀB AL-YĀ' (205)

K. al-Yā', *Rasā'il*, Hyderabad, 1948.

— Cairo, 1954.

ḤILYAT AL-ABDĀL (237)

K. Ḥilyat al-abdāl, *Rasā'il*, Hyderabad, 1948.

"La Parure des Abdal", trans. M. Valsan, *ET*, no. 286, 1950, p.248; no. 287, 1950, p.297.

ḤIZB AL-WIQĀYA (244)

Ḥizb al-Wiqāya, Oxford, 1980.

K. AL-ḤUJUB (247)

K. al-Ḥujub, Majmū' al-rasā'il al-ilāhiyya, Cairo, 1907.

— trans. M. Asin Palacios, *El Islam Cristianizado*, Madrid, 1931, pp.277-299.

ḤUKM AL-SAB'AT AL-AFLĀK (247a)

Ḥukm al-Sab'at al-Aflāk, Cairo, 1338 H.

R. AL-ḤULAL (249)

The Spiritual Heart (Māhiyyat al-qalb), ed. and trans. R.W.J. Austin, unpublished doctoral thesis submitted to the University of London.

IJĀZA LI-L-MALIK AL-MUẒAFFAR (269)

"Autobibliografia de Ibn 'Arabi", ed. M. Badawi, *Al-Andalus*, XX, no. 1, 1955.

cf. O. Yahya, *Histoire et Classification de l'Oeuvre d'Ibn 'Arabi*, Damascus, 1964.

K. AL-I'LĀM (281)

K. al-I'lām bi ishārāt ahl al-ilhām, Rasā'il, Hyderabad, 1948.

"Le Livre d'enseignement par les formules indicatives des gens inspires", trans. M. Valsan, *ET*, no. 400, 1967, p.54; no. 401, 1967, p.113; no. 404, 1967, p.254; no. 406, 1968, p.73.

K. INSHĀ' AL-DAWĀ'IR (289)

K. Inshā' al-dawā'ir, ed. H.S. Nyberg, *Kleinere Schriften des Ibn 'Arabi*, Leiden, 1919.

R. AL-INTIṢĀR (294)

R. al-Intiṣār, Rasā'il, Hyderabad, 1948.

K. AL-ISFĀR 'AN NATĀ'IJ AL-ASFĀR (307)

K. al-Isfār 'an natā'ij al-asfār, Rasā'il, Hyderabad, 1948.

cf. Y. Ibish, "Ibn 'Arabi's Theory of Journeying", *Contemplation and Action*, Tehran, 1977.

K. AL-ISRĀ ILA-L-MAQĀM AL-ASRĀ (313)

K. al-Isrā ila-l-maqām al-asrā, Rasā'il, Hyderabad, 1948.

IṢṬILĀḤAT AL-ŞŪFIYYA (315)

Iṣṭilāḥat al-şūfiyya, Rasā'il, Hyderabad, 1948.

— Cairo, 1283 H.

— Istanbul, 1307 H.

Iṣṭilāḥat al-shaikh Muhyid-Din al-'Arabi, ed. G. Flugel, Leipzig, 1845.

"La terminologie mystique des Ibn 'Arabi", trans. A. Regnier, *La Museon, Revue d'Études Orientales*, 48, 1935, pp.145-162.

"Sufi Terminology: Ibn 'Arabi's *Al-Iṣṭilāḥat al-Şūfiyyah*", trans. R.T. Harris, *JMIAS*, III, 1984.

IŞTILÂḤAT AL-ŞUFIYYA AL-WÂRIDA FI-L-FUTŪḤÂT (315a)

Iştilâḥat al-Şufiyya al-wârida fi-l-futûḥât, Istanbul, no date.

— Cairo, 1321 H.

R. AL-ITTIḤAD AL-KAWNÎ (317)

“Le livre de l’Arbe et des quatre Oiseaux d’Ibn ‘Arabi”, ed. and trans. D. Gril, *Annales Islamologiques* (Cairo), XVII, 1981, pp.53-113.

JALAL, JALÂL, JAWAB

(See *Ġalal, Ġalâla, Ġawab*)

K. KUNH MÂLÂ BUDDA LI-L-MURÎD MINH (352)

K. Kunh mâlâ budda li-l-murîd minh, Cairo, 1328 H.

Adab al-Murid, trans. Turkish, Mahmud Mukhtar Bey, Istanbul, 1316 H.

Partially translated by M. Asin Palacios, *El Islam Cristianizado*, Madrid, 1931, pp.371-377.

Trans. A. Jeffrey, *Reader on Islam*, London, 1962, pp.640-666.

K. AL-KUTUB (354)

K. al-Kutub, Rasâ’il, Hyderabad, 1948.

K. AL-MABÂDI WA-L-GHÂYÂT FI ASRÂR AL-ḤURŪF AL-MAKNŪNÂT FI-L-ASMÂ’ WA AL-DA’AWÂT (380)

K. al-Mabâdi, ed. ‘Izza Husriyya, Damascus, 1970.

MAFÂTIḤ AL-GHUYŪB (386)

Mafâtih al-ghuyûb, Cairo, no date.

K. MAQÂM AL-QURBA (414)

K. Maqâm al-qurba, Cairo, 1325 H.

— *Rasâ’il*, Hyderabad, 1948.

MA’RIFAT ASMÂ’ AL-BURŪJ (424b)

Ma’rifat asmâ’ al-burûj, Cairo, 1338 H.

R. FI MA’RIFAT AL-NAFS WA AL-RUḤ (427)

— ed. M. Asin Palacios, *Revue Africaine*, 1905, p.336 (Brockelmann).

— ed. and trans. M. Asin Palacios, *Actes du XIV Congrès Inter. des Orient. Alger.*, 1905, III, Paris, 1907.

MA’RIFAT MANÂZIL AL-QAMAR (429a)

Ma’rifat manâzil al-qamar, Cairo, 1338 H.

K. AL-MASÂ’IL (433)

K. al-Masâ’il, Rasâ’il, Hyderabad, 1948.

MAWÂQI’ AL-NUJŪM (443)

Mawâqi’ al-nujûm, Cairo, 1325 H; 1965.

“Le demeure du Coeur de l’invocateur et les secrets qui lui sont particuliers”, (partially) trans. M. Valsan, *ET*, no. 389, 1965, p.129.

K. AL-MÎM WA-L-WÂW WA-L-NÛN (462)

K. al-Mîm wa-l-wâw wa-l-nûn, Rasâ'il, Hyderabad, 1948.

MISHKÂT AL-ANWÂR FÎ LAṬÂ'IF AL-AKHBÂR (479)

Mishkât al-anwâr fî laṭâ'if al-akhbâr, ed. al-'Ilmiyya, Aleppo, 1346 H.

K. MISHKÂT AL-ANWÂR FÎ MÂ RUWIYA 'AN ALLÂH MIN AL-AKHBÂR (480)

Mishkât al-anwâr, Cairo, 1329 H.

— Aleppo, 1346 H/1927.

La Niche des Lumières, trans. M. Valsan, Paris, 1983.

K. AL-MU'ASHSHARÂT (484)

K. al-Mu'ashsharât, Istanbul, 1306 H.

MUḤÂḌARAT AL-ABRÂR WA MUSÂMARÂT AL-AKHYÂR (493)

Muḥâḍarat al-abrâr wa musâmarât al-akhyâr, Cairo, 1282 H.

— Cairo, 1305 H; 1324 H; 1388 H/1968, 2 vols.

NAFÂ'IS AL-'IRFÂN MIN ANFÂS AL-RAḤMÂN (519)

Nafâ'is al-'irfân min anfâs al-raḥmân, Cairo, no date.

NAQSH AL-FUṢŪṢ (528)

Naqsh al-Fuṣûṣ, Rasâ'il, Hyderabad, 1948.

“Ibn 'Arabi's own summary of the *Fuṣûṣ*: The Imprint of the Bezels of Wisdom”, trans. W.D. Chittick, *Sophia Perennis* (Tehran), I, no. 2, 1975; II, no. 1, 1976. Reprinted *JMIAS* (Oxford), I, 1982.

cf 'Abd al-Rahman Jami, *Naqd al-nuṣûṣ fî sharh naqsh al-fuṣûṣ*, Tehran, 1977.

K. AL-NAṢÂ'IH (532)

K. al-Naṣâ'ih, Rasâ'il, Hyderabad, 1948.

K. AL-QASAM AL-ILÂHI BI-L-ISM AL-RABBÂNÎ (565)

K. al-Qasam al-ilâhi, Rasâ'il, Hyderabad, 1948.

K. AL-QUṬB WA-L-IMÂMAIN (585)

K. al-Quṭb wa-l-imâmain, Rasâ'il, Hyderabad, 1948.

RISÂLAT AL-SHAYKH ILÂ-L-IMÂM AL-RÂZÎ (612)

Risâlat al-shaykh ilâ-l-imâm al-râzi, Cairo, 1344 H.

— *Rasâ'il*, Hyderabad, 1948.

RUḤ AL-QUDS FÎ MUNÂṢAḤAT AL-NAFS (639)

Ruḥ al-quds, Cairo, 1281 H.

— Damascus, 1964.

Vidas de Santones Andaluces, trans. M. Asin Palacios, Madrid, 1939.

Sufis of Andalusia, trans. R.W.J. Austin, London, 1971.

*The translations are only of the first part of the work.

SHAJARAT AL-KAWN (666)

Shajarat al-kawn, Cairo, 1290 H; 1310 H.

— Istanbul, 1303 H; 1318 H.

"Ibn 'Arabi's Shajarat al-Kawn", trans. A. Jeffrey, *Studia Islamica* (Leiden), 10, 1959, pp.43-77; 11, 1959, pp.113-160.

— Reprinted as a book, Lahore, 1980.

L'Arbre du Monde, trans. M. Gloton, Paris, 1982.

K. SHAQQ AL-GHAIB FI ASRÂR ḤURŪF 'ILM AL-GHAIB (671)

K. Shaqq al-ghaib, Majmū' al-rasâ'il al-ilâhiyya, Cairo, 1325 H.

*The attribution of this text to Ibn 'Arabi is questionable.

AL-ṢALÂT AL-FAYDIYYA (702)

Al-Ṣalât al-faydiyya, Istanbul, 1273 H.

"Priere sur le Prophète", trans. M. Valsan, *ET*, no. 446, 1974, p.242.

K. AL-TADBÎRÂT AL-ILÂHIYYA FÎ IṢLÂḤ AL-MAMLAKA AL-INSÂNIYYA (716)

K. al-Tadbîrât al-ilâhiyya, Cairo, 1286 H.

— ed. S.H. Nyberg, *Kleinere Schriften des Ibn 'Arabi*, Leiden, 1919.

(Partially) trans. M. Asin Palacios, *El Islam Cristianizado*, Madrid, 1931, pp.352-370.

"Conseil a l'aspirant", (Ch. 22) trans. M. Valsan, *ET*, no. 370, 1962, p.85; no. 371, 1962, p.122.

TADHKIRAT AL-KHAWÂṢ (718)

La Profession de Foi, trans. R. Deladrier, Paris, 1978.

*Some writers hold that this work is not by Ibn 'Arabi while accepting that it includes many extracts from his works.

TÂJ AL-RASÂ'IL WA MINHÂJ AL-WASÂ'IL (736)

K. Tâj al-rasâ'il wa minhâj al-wasâ'il, Rasâ'il, Hyderabad, 1948.

TÂJ AL-TARÂJIM (737)

K. Tâj al-tarâjim, Rasâ'il, Hyderabad, 1948.

K. AL-TAJALLIYÂT (738)

K. al-Tajalliyât, Rasâ'il, Hyderabad, 1948.

— ed. and trans. O. Yahya, *Al-Mashriq*, I, 1966. This work was submitted as a doctoral thesis at the Sorbonne in December 1958.

TAHDHÎB AL-AKHLÂQ (745)

Tahdhîb al-akhlâq, Cairo, 1328 H.

*The author of this work is said to be Yahya B. 'Adi (see K. Samir, *Arabica*, XXI, no. 2, June 1974, pp.111-139; *et seq.*).

K. AL-TANAZZULÂT AL-MAWŞILIYYA (762)

Laṭā'if al-asrâr, ed. A.Z. 'Atiyya and 'Abd al-Baqi Surur, Cairo, 1961.

TARJUMÂN AL-ASHWÂQ (767)

The Tarjumân al-Ashwâq, ed. and trans. R.A. Nicholson, London, 1911.

Tarjumân al-ashwâq, Beirut 1381/1961. (This includes the commentary *K. al-Dhakhâ'ir wa-l-a'laq*).

TUḤFAT AL-SAFARA ILÂ ḤAḌRAT AL-BARARA (782)

Tuḥfat al-safara ilâ ḥaḍrat al-barra Istanbul, 1300 H; 1301 H.

— ed. Riyad al-Malik, Beirut, 1973.

(Partially) trans. M. Asin Palacios, *El Islam Cristianizado*, Madrid, 1931, pp.277-299.

*The attribution of this text to Ibn 'Arabi is said to be doubtful.

'UQLAT AL-MUSTAWFIZ (802)

'Uqlat al-mustawfiz, ed. S.H. Nyberg, *Kleinere Schriften des Ibn 'Arabi*, Leiden, 1919.

K. AL-WAŞÂYYA (817)

K. al-Waṣāyya, *Rasâ'il*, Hyderabad, 1948.

WAŞÂYÂ AL-SHAYKH AL-AKBAR (818)

Waṣāyâ al-Shaykh al-akbar, Beirut, c. 1970. (Ch. 560 of the *Futûḥât* printed independently).

AL-WAŞIYYA (820)

K. al-Waṣiyya, *Rasâ'il*, Hyderabad, 1948.

R. FI-L-WA'Z LI BA'D AḤBÂBIHI (826)

"Conseil à un ami", trans. M. Valsan, *ET*, no. 409, 1968, p.243.